



A boke, or coun-
seill against the disease
commonly called the
sweate, or swea-
tyng sicknesse.

Made by Ihon Latus
doctor in phisiche.

Very necessary for euerye
personne, and muche requi-
site to be had in the handes
of al sortes, for their better
instruction, preparacion and
defence, against the soub-
tein compyng, and feas-
ful assaultyng of the
same disease.

1593.

To the righte honourable
 William Earle of Penbroke, Lord
 Herbert of Cardis, knight of the honour-
 able ordre of the garter, and president of
 the kynges h gnes counsell in
 the marches of Wales:
 Iohn Latus w i sheth
 helth and honour.



At the feteful tyme
 of the swete (righte
 honourable) many res-
 sorted vnto me for
 counseil, among whiche
 some beinge my fren-
 des & aquaintance, desired me to write
 vnto them some litle counseil howe to
 gouerne themselves therin: saying al-
 so that I should do a greate pleasure
 to all my frendes and contrimen; if I
 would devise at my laisure some thig,
 whiche from tyme to tyme might re-
 maine, wherto men might in such cases
 haue a recourse & present refuge at all
 needes, as the they had none. At whose
 requeste, at that tyme I wrate diuerte
 counseiles so shortly as I could for the
 A.ij. p*re*;

The Epistle.

present necessite, whiche they bothe
vsed and dyd geue abyde to many o-
thers, & further appoynted in my self,
to fulfill (for so much as lape in me) the
other parte of their honest request for
the tyme to come. The whiche the bet-
ter to execute and bryuge to passe, I
spared not to go to all those that sente
for me, bothe poore, and riche, day and
night. And that not only to do the that
ease that I could, & to instructe the for
their recovery: but to note also thros
ughly, the cases and circumstaunces of
the disease in diuerse persons, and to
understande the nature and causes of
thesame fully, for so much as might be.
Therefore as I noted, so I wrate as
lassure then serued, and finished one
booke in Englishe, onely for Englishe
men not lerned, one other in latine for
men of lerninge more at large, and ges-
nerally for the help of the whiche here-
after shoud haue nedc, either in this
or other countreis, that they may lerne
by our harmes. This I had thoughte
to haue set furth before chrisemas, & to
haue

haue geue to your lordshippe at newes
perestide, but that diuerie other busi-
nes letted me. Neuertheles that
which then coulde not be done cometh
not now out of season, although it be
neuer so simple, so it may do ease here-
after. Whiche as I trust this shal, so for
good wil I geue and dedicate it
vnto your good Lordshippe,
trusyng the same will take
this with as good a mind,
as I geue it to your
honour, whiche our
Lorde preserue and
graunt long to
continue.

At London the first of Apill.

1552.

The boke of Thon Caius
against the sweatynge sicknes.



A **A**beyng borne
not for his owne vse
and comoditie alone,
but also for the coni-
mō benefite of many,
(as reason wil and al
good authoures wryte) he whiche in
this world is worthy to lue, ought al
wayes to haue his hole mynde and in-
tente geuen to profite others. Whilz
the thyng to shewe in effecte in my
selfe, although by fortune some waies
I haue ben letted, yet by that whilz
the fortune cannot debarre, some
waies again I haue declared. Soz af-
ter certain peres abeyng at cambrige, I
of the age of xx. peres, partly for myne
exercise and profe what I coulde do,
but chesely for certain of my very frē-
des, dyd translate out of Latine into
Englyshe certain workes, hauyng nos-
thyng els so good to gratifie them
w. wherof one of S. Chrysostome de
modo orandi deum, that is, of þ manz
nes

ver to praye to god, I sent to one my
frende then beryng in the courte. One
other, a woorke of Erasmus de vera
theologia, the true and redy wape to
reade the scripture, I dyd geue to
maister Augustine Stiwarde Alder-
man of Morwiche, not in the ful as the
authore made it, but abbreviate for his
only purpose to whome I sent it, Le-
uyng out many subtile thinges, made
rather for great & learned dianes, then
for others. The thirde was the para-
phrase of the same Erasmus vpon the
Epistle of S. Jude, whiche I trans-
lated at the requeste of one other my
deare frende.

These I did in Englishe the rather
because at that tyme men ware not so
geuen all to Englishe, but that they
dyd fauoure & maystaine good learning
contelued in tonges & sciences, and
did also study and apply diligently the
same the selues. Therfore I thought
no hurke done. Hencē þ tyme diuerse
other thynges I haue writte, but
wch entente never more to write in
A.lliij. the

A Counsell against

the Englishe tonge, partly because
the cōmoditie of that which is so writ-
ten, passeth not the compasse of Eng-
lande, but remaineth enclosed within
the seas, and partly because I thought
that labours so taken shoulde halfe
losse among them whiche sette not by
learnyng. Thirdly for that I thought
it beset to auoide the iudgement of the
multitude, from whome in matters of
learnyng a man shalbe forced to dis-
sente, in disprouyng that whiche they
most approue, & approuyng that whic-
he they moste disallowe. Fourthly for
that the common settynge furthe and
minisg of every foolish e thyng in eng-
lishe, both of phisicke unperfectly, and
other matters vndiscretly, diminishe
the grae of thynges learned set furth
in the same. But chieflē, because I
wolde geue youe example or comforde
to my countrie men, (whō I wolde to
be now, as here before they haue bene,
comparable in learnyng to men of o-
ther countries) to stonde onely in the
Englishe tonge, but to leaue the
simplicite

simplicite of the same, and to proceede
further in many and diverse knowles-
leges bothe in tonges and sciences at
home and in uniuersities, to the ad-
ouynng of the comon welle, better
service of their kyng, a great pleasure
and commodite of their owne selues,
to what kinde of life sauer they shold
applie them. Therfore whatsoeuer
sence that tyme I minded to write, I
wrote þ same either in greke or latine.
As firste of alk certein commentaries
þpon certein bokes of william bras-
mugh, master of art in Cambrige, a
man of great witte, memorie, dillgence
and learnyng, brought vp in the same
scholes in Englande that I was, ouer-
þed his beginnyng until his deeth. Of
the whiche bokes. ii. of cœcinaðia (q; cœc-
tinence) wer in prose, þ rest in metre
or verse of diverse kindes. One a com-
forte for a blinde in Lene titled ad Aenea-
lianum cœcum consolacio. one other
Bcopyrolis, seu incendiis sodomorū,
þe burning of Sodome. The thurd
Laurentius, expressing the tormentes

A Counseill against
of Saincte Laurence. The fourthe,
Idololatria, Idolatrie, not after the
trude and veine of scripture (wherein
he was also very well exercised) but
conformable to scripture and after the
ciuile and humane learning, declar-
yng them to Worshippe Mars, that
warre, or fight: Venus, that lyue in
continency: Pluto, that folowe riches
couetously: and so forth through all
vices vsed in histime. The fliue boke
Arete, vertue: the sixt, Epigrāmes,
conteined in two booke, Whiche by an
epistle of his owne hand before þ boke
yet remainyng, he dedicated vnto me,
purposyng to haue done many more
prety thynges, but that cruell death
preueted, and toke him awaie wher he
and I was borne at Nordisiche, in the
yere of our Lord M.D.XXXVII. the xxix
date of September, beynge then of the
age of xxv.yeres, viii. monethes, and
vi. daies, a greate losse of so notable a
yonge man. These workes at his death
he willed to come to my handes, by
which occasion after I had viewed the
and

and percevued them ful of al kyndes of
learnyng, thinking the no workes for
all me to vnderstande with out helpe,
but such as were wel sene in all sortes
of authours: I endeouored my selfe
partely for the helpe of others, & part
ly for mine owne exerçise, to declare
upon theim the profite of my studie in
ciusle and humane learnyng, and to
haue before mine eyes as in a Worke
(which was alwates my delyght) how
muche I had profited in the same.
Thys so done, I ioyned euery of my
commentaries to euery of hys saled
bokes, saier written by Nicolas Per
gate puple to the saled Maister Fra
myngham, myndyng after the iudg
ment of learned men had in the same,
to haue set theim furthe in priuyc, if it
had ben so thought good to theim. For
whiche cause, at my departyng into
Italie, I put an Epistle before theyn
dedicatore to the right Reuerend fa
ther in God Thomas Thirlbye, now
Bishopp of Norwiche, because the
same maister Frampingham loued hym
aboue

A Counseill against
aboue others. He after my departure
deliuered the booke to the reuerende
father in god Thō Skippe, late bishop
of Hereforde, then to D. Thirkle, tu-
tor to the sayd maister framyngħā, frō
him to syr Richard Mousine, now am-
bassadoure for þā kinges maestrie with
þeþerour, then to D. Tailout Deane
of Lincolne, and syr Thomas Smicke
secretarie after to þā kynges Maestrie,
all great learned men. Frō these to oþ-
thers they wente, among whome the
booke died, (as I suppose,) oþer elis be
closely kept, that after my death they
may be setturthe in the names of them
which now haue thā, as their workes.
Howe soever it be, wel I knowe that
at my returne out of Italie (after. vj.
yeres continuance ther) into Englād,
I coulde never vnderstand wher they
wey, although I boþe diligently and
desirouesly sought thā. After these I
translated out of Greeke into Latine a
little booke of Nicēphorus, declarynge
howe a man maye in praiyngē confesse
hym selfe, whiche after I dyd geue vñ-
to

to IhdGrome bacheler in arte, a yong
man in yeres, but in witt & learnyng
for his tyme, of great expectaciō. That
done I beganne a chronicle of the citie
of Norwiche, of the beginninge therof
& thinges done ther frō tyme to tyme,
The matere wherof yet rude and vnz
digested lyeth by me, which at laisture
I minde to polishe, and to make an
end of that I haue begunne. And to be
shorte, in phisicke diuerte thynges I
haue made & setteforth in print bothe
in Greke and Latine, not mindyng to
do other wise, as I haue before said, al
my lise: for whiche cause al these thin
ges I haue rehersed, &is superfluous
in this place. Yet see, meaning now to
counsell a litle agaynst the sweatynge
sicknes for hyspe also of others, not
withstandyng my former purpose, two
thynges compell me, in wrytyng ther
of, to returne agayne to Englishe,
Necessite of the matter, & good wyl to
my countre, frendes, & acquaintance,
whiche here to have required me, to
whome I thynke my selfe borne.

Necessite,

A Counsell against

Necessite, for that this disease is al-
moste peculiar vnto vs Englishe men,
and not common to all men, folowynge
vs, as the shadowe the body, in all
countries, albeit not at al times. Ther-
fore compelled I am to vse this our
Englishe tongue as best to be vnder-
stante, and mosste nedeful to whome it
most foloweth, most behoueth to haue
spedy remede, and often tynges leaste
nayghe to places of succoutre and com-
forte at lerned mennes handes: and
leaste nedeful to be setfurthe in other
tongues to be vnderstand generally of
all persons, whome it either haunteth
not at all, or els very seldomme, as ones
in an age. Thinkynge it also better to
write this in Englishe after mine own
meanyng, then to haue it translated
out of my Latine by other after their
misunderstanding.

Good wyl to my countrie frendes
and acquaintance, seynge them wþþ
out defence yelde vnto it, and it feres
fullly to inuade the, furiously handle
them, spedily oppresse them, vnmercys-
fully

fullly choke them, and that in no small numbers, and such persons so notably noble in birth, goodly conditions, graue sobrietie, singular wisedome, and great learninge, as Henry Duke of Suffolke, and the Lorde Charles his brother, as fewe hath bene sene lyke of their age: an heuy & pitiful thyng to here or see. So that if by onely learned men in phisiche & not this wage also it should be holpen, it were nedful al most halfe so many learned men to be redy in every toun and citie, as ther shoulde be sweatynge sicke folkes. Yet this notwithstanding, I wyl every man not to refuse the counseill of the present or nylge phisican learned, who maye, accordyng to the place, persone, cause, & other circumstances, geue more particular counseil at nede, but in any wise exhorte him to seke it with all diligence. To this enterprise also amonge so many learned men, not a little surreth me the gentilnes and good willes of al sortes of men, whiche I haue well proued heretofore

by

A Counsell against
by my other former booke. Mindynge
therefore with as good a will to geue
my counsell in this, and trusting for no
lesse gentenes in the same, I wyl
plainly and in English for their better
understandinge to whome I wylle,
firste declare the beginningge, name,
nature, and signes of the sweatynge
sicknes. Next, the causes of the same.
And thirdly, how to preserue them fro
it, and remedy them wher they haue it.

The begin-
nyng of the
disease.

In the yere of our Lorde God, M.
CCLL. lxxv. shortly after the vi.
daye of august, at whiche tyme kyng
Henry the seventh arraied at ilford
in walles, out of straunce, and in the
firste yere of his reigne, ther chaunced
a disease among the people, lastynge the
reste of that monethe & all september,
which for the soudaine sharpenes and
unwont cruelnes passed the pestilence.
For this commonly geneth. in. 02. 11.
often. vii. sumtyme it, as that firste at
Athenes whiche Thucidides describeth
in his seconde booke, sumtyme. xj.
and sumtyme. xiiij. dapes respecte, to
whome

whome it bereth. But that immediatly killed some in opening theire winnowes, some in plaieng with childe[n] in their strete dores, some in one hour, many in two it destroyed. & at the longest, to the that merilie dined, it gaue a sorrowful supper. As it founde them so it toke them, some in sleape some in wake, some in mirche some in care, some fasting & some ful, some busy and some idle, and in one house sometyme three sometime ffeue, sometyme seuen sometyme eyght, sometyme more some tyme all, of the whiche, if the haulfe in euerye Towne escaped, it was thoughte great fauour. Now, or wþt what maner it toke them, with what grieffe, and accidentes it helde theyn, herafter the I wil declare, whē I shal come to shewe the signes therof. In the mene space, know that this disease (because it most did stand in sweating from the beginning until the endyng) was called here, the Sweating sicknesse: and because it firsste beganne in Englande, it was named in other cos-

B. i. untrics

the sweat.

untries, the englishe sweat. Pelsomme
coniecture that it, or the like, hath bene
before seene among the Grekes in the
siege of Troie. In the perour Octauis
us warres at Cantabria, called nowe
Biscaye, in Hispanie: and in the Tur-
kes, at the Rhodes. Howe true that is,
let the aucthours looke: howe true shys
is, the best of our Chronicles shewith,
& of the late begonne disease the fre shre
memorie yet confirmeth. But if the
name wer now to be geuen, and at my
libertie to make the same: I wold of
the manner and space of the disease (by
cause the same is no sweat only, as her-
after I will declare, & in the sptridges)
make the name Ephemera, which is to
say, a feuer of one natural day. A feuer,
for the feroze or burning, drieth & swe-
ating feure like. Of one naturall day,
for that it lasteth but the time of. xliij
houres. And for a distinction from
the commune Ephemera, that Galene
writeth of, comming both of other ca-
uses, and wyth unlike paines, I wold
putte to it either Englishe, for that it
fol-

followeth somoche English menne, to
whō it is almoste proper, & also began
here:or els pestilent, for that it cometh
by infection & putrefaction, otherwise
then doth the other Ephemerā. Wher
the thing I suppose may the better be
done, because I se straunge and no en
glish names both in Latine and Gre
ke, by commune usage taken for Eng
lishe. As in Latin, Feure, Quotidīa,
Tertian, Quartane, Ater, Infection,
Pestilence, Vomite, Verson, Reines
Vaines, Veines, Chamere, Numbre,
&c. a litle altered by the commune pro
nunciation. In Greke, Pleurelie, Is
chiada, Hydrops, Apostema, Phleg
ma, and Chole: called by the vulgate
pronunciatio, Schiatica, Dropie, Im
postume, Phleume, & Choler: Gyne
also, and Boutyre, Sciourel, Mouse,
Kophe, Phrase, Paraphrase, & cephe,
wherof cometh Chaucers couercephe,
in the romant of the Rose, writte and
pronouiced comoly, kerchies in þ south,
& courchies in the north. Therof euery
head or principall thing, is comonly
called cephe, pronouiced & writte, chief

W.ij. Verp

the Sweat.

Very many other there be in our com
mune tongue, whiche here to rehearse
were to long. These for an example
shortely I haue here noted. But for
the name of this disease it maketh now
no matter, the name of Sweat beyng
comly vsed. Let vs therfore returne
to the thing, which as occasio & cause
serued, came againe in the M. D. vi.
the xxii. yeare of the said Kyng Hen
ry the seventh. Afte that, in the yeare
M. D. xvii. the .ix. yeare of Kyng
Henry the viii, and endured from Ju
ly, vnto the middest of Decembre. The .iii
tyme, in the yeare M. D. xxviii. the
.xx. yeare of the said Kyng, beginning
in the ende of May, & continuing June
and July. The fift tyme of this fear
ful Ephemera of Englande, and pesti
lent sweat, is this in the yeare M. D.
LJ. of oure Lorde GOD, and the
fift yeare of oure Souereigne Lord
king Edward the sixt, beginning at
Shrewesbury in the middest of April,
proceedinge with greate mortalite to
Ludlowe, Prestene, and other places
in

In Waleſ, then to Weycheteſſe, Coſtentre, Drentoorde, and other tounes in the ſouthe, and ſuche as were in and aboute the way to London, wheþer it came notablie the ſeuenth of July, and there continuing ſore, with the loſſe of. vii. L. lxi. from the. ix. day vntil the. xvi. daye, beſides thole that died in the. vii. and. viii. dayes, of who no regiſtre was kept, fro þat it abated vntil the. xxx. day of the ſame, with the loſſe of. L. xlvi. more. Then ceaſſing there, it wente from thence throughe al the eaſt partes of England into the Morthe vntill the ende of Auguſte, at whiche tyme it diſminiſhed, and in the ende of Septembre fully ceaſed.

This diſease is not a ſweat onely, (as it is thought & called) but a feuer, as I ſaied, in the ſpirites by putrefaſtion venemous, with a fight, trauaile, and laboure of nature againſte the iſfection receyued in the ſpirites, wherupon by chaunce foloweth a ſweate, or iſſueth an humour compelled by naſture, as alſo chanceth in other ſicknesſes.

B. iiij. ſes

the Sweat.

ses whiche consiste in humours, when they be in their state, and at the worste in certain dapes iudicial, as wel by vomites, bledinges, & fluxes, as by sweates. That this is true, the self sweates do shewe. For as in better busynesses, bodies sore do labour, by traueil of the same are forced to sweat, so in intent diseases, the bodies traueilid & labored by the, are moued to the like. In which labors, if nature be strong & able to thrust out the poison by sweat (not otherwise letted) þperþ escapeth; if not, it dieth. That it is a feuer, thus I haue partly declared, and moxe wil streight by the notes of the disease, vnder one shewing also by the same notes, signes, and shart tariance of the same, that it consisteth in the spriates. First by the peine in the backe, or shoulder, peine in the extreme partes, as arme, or legge, with a flushing, or wind, as it semeth to certeine of the pacientes, flieng in the same. Secondly by the gries in the liuer and the nigh stomacke. Thirþelp, by the peine in the head, & madnes of

of the same. Fourthly by the passion
of the hart. For the flushing or wypnde
comming in the vter and extreame
partes, is nothing els but the spirites
of those same gathered together, at the
urst entring of the euell aire, agayne
the infection therof, & speng the same
from place to place, for their owne sa-
uegarde. But at the last infected, they
make a grief where thei be forced, whi
the comonly is in thatme o; legge (the
farthest partes of theire refuge) the
backe or shulder: trieng ther first a brūt
as good souldiers, before they wil let
thei enempe come further into theire
dominion. The other grefes be ther-
fore in thother partes aforesaid & sover,
because the spirites be there most ple-
tuous as in their founteines, whether
alwates thinfection desireth to go. For
frō the liuer, the nigh stomack, braine,
and harte, come all the ij. sortes, and
lyndes of spirites, the gouernoures of
oure bodies, as firste spronge ther.
But from the hart, the liuish spirites.
In putrisieng wherof by the euel aere
in

the Sweet.

In bodies hit for it, the harte is oppres-
sed. Wherupon also foloweth a mar-
ueilous heauinesse, (the fift he token of
this disease,) and a desire to sleape, ne-
uer contented, the senses in al partes
beyng as they were bounde or closed
up, the partes therfore left heup, vnli-
uise, and dulle. Laste foloweth the
shorte abidinge, a certeine token of
the disease to be in the spirites, as wel
maybe proued by the Ephemer a that
Galeus wriete of, whiche because it
consistethe in the spirites, lasteth but
one natural day. For as fire in haires
or straw, is sone in flambe & sone oute,
even so heate in the spirites, either by
simple distemperature, or by infection
and putrefaction therin concepued, is
sone in flambe and sone out, and sone
for the vehemencye or greatness of the
same, whiche without lingering, con-
sume sone the light matter, contrary
to al other diseases restyng in humous
res, wherin a fire ones kindled, is not
so sone put out, no more then is thesa-
me in moiste woodde, or fat sea coles,

as well by the particular Example of
the pestilence, (of al others most lyke
vnto this) may be declared, whiche by
that it stadeth in euill humors, tarrieth
as I said, sometyme, from. iiiij. viij. iiij. &
xij. vntill. xijij. dapes, differentlie from
this, by reason therof, albeit by infec-
tion most lyke to this same. Thus
vnder one laboure shortly I haue de-
clared, bothe what this disease is,
wherein it consisteth, howe and with
what accidentes it grieueth and is dif-
ferente from the Pestilence ; and the
propre signes, and tokenes of the same,
without the whiche, if any do sweate,
I take theym not to Sweate by this
Sickenesse, but rather by feare, heate
of the yeare, many clothes, greate ex-
ercise, affection, excesse in diete, or at
the worst, by a smal cause of infection,
and lesse disposition of the body to this
sicknes. So that, insomuche as the body
was nat al voide of matter, sweate
it did when infection came: but in that
the mattere was not greate, the same
coulde neyther be perilous nor paines-

W.b. ful

the Sweat.

ful, as in others, in whom ~~it~~ was greater cause.

The causes.

Hetherto I haue shewed the beginning, name, nature, & signes of this disease: nowe I will declare the causes, which be. iij: Infectiō, & impure sprites in bodies corrupt by repletō. Infectiō, by thaire receiuing euel qualites, distēpring not only þe hete, but the hole substance therof, in putrifieng the same, & that generally. ij. wates. By the time of the yere vnnatural, & by the nature & site of the soile & region. wherunto maye be put the particular accidentes of this same. By the time of the yere vnnatural, as if winter be hot & dry, somer hot and moist: (a fit time for sweates) the spring colde and drye, the fall hot & moist. To this mai be loyned the euel disposition by constellation, whiche hath a great power & dominion in al earthly thinges. By the site & nature of the soile & region, many wapes. First & specially, by euel mists & exhalatiōs drawn out of the grounde by the sunē in the heate of the yere, as chanced among the Grekes in the siege of Troy,
Where

Wherby died firsle dogges & mules, as
ker, mē in great numbre: & here also in
Englād in this m.d.ij. yeare, the cause
of this pestilent sweate, but of dypers
nature. Whiche misse in the countrie
wher it began, was sene flic frō tounē
to tounē, with suchē a stincke in mor-
ninges & eueninges, that mē could scar-
cely abide it. Thē by dampes out of the
earth, as out of Galenes Barathrū, or
the poetēs auernū, or aornū, the damp-
pes wherof be such, that thei kilg̃ bir-
des fliēg over them. Of like dampes, I
heard in the north country in cole pits,
wherby the laboring mē be streight kil-
led, except before the houre of coming
therof (which thei know by þ flame of
their cādle) thei auoid the grossid. Thir-
dly by putrefactiō or rot in groudes af-
tre great flouddes, in carions, & in dead
men. After great flouddes, as happened
in þ time of Gallien thēperor at rome,
in Achaia & Libia. Wher the seas solei-
nly did overflow þ cities nigh to þ sea-
me. And in the xi. yeare of Pelagius,
when al the flouddes throughe al Ita-
lye didde rage, but chieslye Tibris at
Rome,

the Sweat.

at Rorne, whiche in many places was
as highe as the walles of the citie.

In certos or dead bodies, as fortuned
here in Englande vpon the sea banch-
es in the tyme of King Alured, or
Alfrede, (as some Chroniclers write)
but in the time of king Ethelred after
Sabellicus, by occasion of drowned
Locustes cast vp by the Sea, which by
awynde were driven oute of Fraunce
the other. This locust is a flie in bignes
of a mannes thumbe, in colour brown,
in shape somewhat like a greshopper,
hauing vi. fiete, so many wyrnges, two
tie the, & an hedde like a horse, and ther
fore called in Italy Cauallero, where
ouer y^e citie of Padoa, in the yere m.d
xlii. (as I rememb're,) I, with manye
more did see a swarne of them, whos
se passage ouer the citie, did laste two
hours, in breadth inestimable to euery
man there. Here by example to note
infection by deadde menne in warres,
either in rotting aboue the ground, as
chaunced in Athenes by theim of E-
thiopia, or els in beynge buried ouerly
as

as happened at Bulloigne, in the yere
M. D. xlvi, the yeare afstre king Hens
rye theight had conquerzed chesame, on
by long continuance of an hoste in one
place, it is more playne by dably expes
tience, then it neadeth to be shewed.
Therefore I wil now go to the fourth
especial cause of infectiō, the pent aire,
breaking out of the ground in yearth
quakes, as chaunced at Venice in the
firste yeaire of Andrea Dandulo, then
Duke, the. xxiiii. day of Januarpe, and
xx. hour after their computacion. By
which infectiō mani died, & many were
borne before their tyme. The v. cause
is close, & vnstirred aire, & therfore pu
trified or corrupt, out of old welles, ho
les in þ ground made for grain, wherol
many I did se in & about Pesaro in Ita
ly, by openig the afstre a great space,
as both those coutraine do confesse, & al
so by exāple is declared, for þ manye in
openig the vnwarely be killed. Dut of
caves, & tōbes also, as chaunced first in
the country of Babilonia, proceeding af
tre into Grece, and so to Rome, by occ
asion

the Sweat.

casson that þ souldiers of chempereour Marcus Antoninus, vpon hope of mo^þney, brake vp a golden coffyn of Au^þdius Cassius, spieg a little hole therin, in the tēple of Apollo in Seleucia, as Ammianus Marcellinus writeth. To these mai be iōned the particular cau^þses of infectiō, whiche I cal the acciden^þtes of the place, augmenting the same. As nigh to dwelling places, mett the, & muddy groundes, puddles or donghilles, sinkes or canales, easynge places or cartons, deadde ditches or rotten groundes, close ait in houses or ualleis, with suche like. Thus muche for the firste cause.

The second cause of this Eughlyshe Ephemera, I said were thimpure spl^þrikes in bodies corrupt by repletio. Description I cal here, abundance of humo^þres euell & maliciose, from long tyme by little & little gathered by euell diete, remaining in the bodye, coming either by to moche meate, or by euell meate in qualite, as infected frutes, meates of euell iuse or nutrūmet; or boch iōntly.

To

To such spirites when theire infec-
tive cometh consonant, the be thei dis-
perced, corrupted, sore handled, & oppre-
sised, the nature is forced, & the disease
engendred. But while I doe declare
these impure spirites to be one cause,
I must remoue your impides frō spiri-
tes to humours, for that the spirites be
fedde of the finest partes therof, & aftre
bringe you againe to spirites where I
take you. And for somuche as I haue
not yet forgotten to whom I write, in
this declaration I will leaue a part al
learned & subtil reasds, as here bold &
vnuicte, & only vse suche as be most ev-
ident to whom I write, & easiest to be
understanden of the same: and at ones
therwith shew also why it haunteth vs
English men more the other nations.
Therefore I passe ouer the vngentle sa-
uoure or smell of the sweate, grosse-
nes, colour, and other qualities of the
same, the quantitie, the daunger in
stoppiug, the maner in coming furthe
redily, or hardly, hot or cold, the notes
in the extremetes, the state longer or
soyer,

the Sweat.

soree, with suche others, whiche mai be
tokes of corrupt humours & spirites, &
only wil stand vpō. iii. reasōs declaringes
same sweat by gret repletō to be in vs
not otherwile for al y euel aile apt to
this disease, more the other natiōs. For
as heraſtre I wil shew, & Galē cōfir:
meth, our bodies can not fuffre any thig
or hurt by corrupt & infectiue causes,
except ther be in the a certein mater pre-
pared apt & like to receiue it, els if one
were sick, al shuld be sick, if in this co-
untri, in al countres wher the infection
came, which thig we se doth not chāce.
For touching the first reasō, we se this
sweating sicknes or pestilēt Ephemerā,
to be oft in Englād, but never entreth
Scotland, (except the borders) albeit
ther both be ioyntly within the cōpas
of on sea. The same beginning here, hath
assailed Brabant & the costes nigh to
it, but never passed Germany, where
ones it was in like faciō as here, with
great mortalitie, in the yere. m.d.xix.
Cause wherof none other there is na-
turall, then the euell diet of these thre
countryes

contries whiche destroy more meates
and drynckes withoute al ordre, cōues
niet time, reasō, or necessite, the either
Scotlande, or all other countries bns
der the sunne, to the greate annoyance
of their owne bodies and wittes, hins
derance of theim whiche haue nede, and
great dearth and scarcitie in their cō
mon welthes. Wherfore if Esculapius
the inuentour of phisike, þ sauor of me
from death, and restorer to life, should
returne again into this world, he could
not sauue these sortes of men, hauing so
moche sweatyng stiffe, so mang euill
humoures laid vp in store, frō this dis
pleasante, feareful, & pestilente disease;
except thei wold learne a new lesson,
& folowe a new trade. For other wise,
neither the auoidyng of this countrie
(the seconde reason) nor slepyng into oþ
thers, (a commune refuge in other
diseases) wyl preserue vs Englishe
men, as in this laste Sweat is by ex
periance well proued in Lales, An
twerpe, and other places of Brabant,
wher only our contrinen ware sick.

.Lj. and

A Counsell against

¶ ndre others, except one or ff: others
of thenglishe dictē, which is also to be
noted. The cause hereof natural is
onely this, that they caried ouer with
thē, & by lyke dictē ther increasēd that
whiche was the cause of their disease.
Wherfore lette vs assertheine our
selues, that in what soeuer contrie
lyke cause and matter is, there com-
myng lyke aier and cause effcient, will
make lyke effecte and disease in per-
sons of agreeable complexions, age, and
dictē, if the tyme also doe serue to
these same, and in none others. These
I putte, for that the tyme of the yere
hote, maketh moche to the malice of
the disease, in openyng the pores of
the body, lettynge in the euill aier,
resoluyng the humores and makynge
them flowable, and disposing therfore
the spirites accordyngly, besyde,
that (as I shewed in the first cause of
this pestilente sweate) it stirreth and
draweth out of the erthe euill erhalas-
tions and mites, to thinfection of the
aier and displeasure of vs. Wherfore I putte,
for

for that they of the contrarie diete be
not troubled with it at all. Age and
complexion, for this, that although it
spareth no age of bothe kyndes, nor no
complexion but some it toucheth, yet
for the most parte (wherby rules and
casones be alwayes to be made) it
vexed them of the middle age, belle
luste, and them not moch vnder that,
and of complexions hote & moiste, as
fittesse by their naughte & moche sub-
tiltie of blode to fede the spirites: or
nigh and lyke to the same in some one
of the qualites, as cholericke in hote,
phlegmatike in moister, excepte thos
ther their qualites, as drinesse in cho-
lerike, & cold in phlegmatike, by great
dominion ouer thothe, did lette. for
the cleane contrarie complexions to the
infected aier, alwayes remaine helth-
ful, saulke and better then tofore, the
corrupte and infected aier notwithstanding.
Therefore cold and drye per-
sones either it touched not at all, or
very fewe, and that wþth no danger;
such I say as beside their complexion;

L.ij. Which

A Counsell against

(whiche is so harde to finde in any
man exacte and simple, as exacte hel-
thes) were annoied with some corrupt
humoures & spirites, & therfore mete
by so moch to receiue it, & that by good
reasō. For nothing can naturally haue
power to do ought against any thing,
excepte the same haue in it selfe a dis-
position by like qualities to receive it.
As the cause in the fote cānot trouble
the flanke and leue the knee (the mean
betwirke) except there were a greater
consent and likenes of nature in suf-
ferance (whiche we call sympathian)
betwirke thole then thother. Nor fire
refusyng stones, came burne hardes,
strawe, sticke and charcole, oile, wate-
fatte, and seacole, except these same
first of al wer apte, and by conuenient
qualities disposed to be enflamed and
burned. Nor any man goeth about to
burne water, because the qualities
thereof be contrary, and the body vn-
disposed to the like of fire. By whiche
reason it may also be perceived, that þ
venemouse qualitie of this corrupt
aire is

is hote and moiste. for it redily enfeates the lyke complexions, and those rygh unto theim, and the contrary not at all, or hardly: & easely doth putrisy, as doe the Sowthe wyndes. Therfore next unto those colde and drye complexions, olde men escaped free, as like to theim by age: and children, as boide of repletion consumed by their great heate, and therefore alwaies redy to eate. But in this disease the subtle humour euill and abundant in full bodies fedyngh y spirites, is more to be noted then the humour complextional, whiche notwithstanding, as an helper or hinderer to y same, is not to be neglected. For els it shold be in all countries and persones indifferently, wher all complexiones be. The thirde and laste reason is, þ they whiche had thys sweat sore with perille or death, were either men of welthe, ease, & welfare, or of the poorer sorte such as wer idle persones, good ale drynkers, and Tauerne haunters. For these, by y great welfare of the one sorte, and large

L.ij. d;iii;

A Counsill against

drinkynge of thether, heped vp in their bodies moche cuill matter: by their ease and idlenes, coulde not waste and consume it. A confirmation of this is, that the labourouse and thynne dieted people, either had it not, because they dyd eat but litle to make the matter: or with no greate grefe and danger, because they laboured out moche thereof. Wherfore vpon small cause, necessarily must folowe a sial effecte. All these reasones go to this ende, that persones of all countries of moderate and good diet, escape thys Englishe Ephemera, and those be onely vered therewith, whiche be of immoderate and cuill diet. But whyp: for the cuill humores and corrupte aier alone? No. for the the pestilence and not the wet should rise. For what then? For þyn: pure spirites corrupte in them selues and by the infectiue aier. Whyp so? for that of impure and corrupte humores, whether thei be blode or others, can rise none other then impure spirites. For every thyng is suche as that wherof

whereof it commeth. Now, that of the beste and fineste of the blode, yea in corrupte bodies (whiche beste is nougnt) these spritis be engendred and fedde, I before expressed. Therfore who wyl haue them pure and cleane, and hym selfe free from sweat, muste kepe a pure and cleane diete, and then he shalbe sure.

Infection by the aier, and impure spritis by repletion thus founde and uacion. The preser.
declared to be the causes of this pestis lente sweate or Englishe ephemera, lette vs nowe see howe we maye preserue our selues from it, and howe it may be remedied, if it chaunce, wþt lesse mortalitie. I wþll begynne wþt preseruation. That most of all dothe stande in auoiddyng the causes to come of the disease, the thinges helping for ward the same, & remouyng that whiche is alredy had & gotten. Al be done by the good order of thynges perteyning to the state of the body. Therfore I will begin with diete wher I leste, & then go furth with aier wher I bes-

L. vii. ganue in

A Counsell against
In treatynge the causes, and declare the
waste to auoide infection, and so furthe
to the reste in order. Who that
lustethe to lyue in quiete suretie, out
of the sodaine danger of this Englishe
ephemera, he aboue all thynges, of
little and good muste eate & spare not.
the laste parte wherof wyl please well
(I doubt not) vs Englishe men: the
firste I thinke never a deale. Yet it
must please them that entendeth to lyue
without the reche of this disease. So
doyng, they shall easely escape it. For
of that is good, can be engendred no
euill: of that is little, can be gathered
no great store. Therfore helthful must
he nedes be and free from this disease,
that vsethe this kinde of liuyng and
maner in dietyng. An example hereof
may the wise man Socrates be, which
by this sorte of diete escaped a soze yea
silence in Athenes, never fleyng ne
kepyng close him felke from the same.
Truly who will lyue accordyng to
nature and not to lust, may with this
diete be well contented. For nature is
pleased

pleased with a little, nor seeketh other
then that the mind boide of cares and
feares may be in quiete merily, and the
body boide of grefe, maye be in life
swetly, as Lucretius writheth. Here
at large to ronne out vntill my breteth
wer spent, as vpon a common place, as
against þ intemperaþe or excessive diete
of Englande, chyncommodities & dis-
pleasures of the same many waies: and
contrarie, in commendation of meane
diete and temperance (called of Plato
sophrosyne, for that it cōserueth wis-
dome) and the thousande commodities
therof, both for helthe, welthe, witte,
and longe life, well I might, & lo: my
laboure: such be our Englishe facons
rather then reasones. But for that I
purpose neither to wright a longe
worke but a shorte counsell, nor to
wryt the reders with that they luste
not to here, I will lette that passe, and
moue the that desire further to knowe
my mynde therin, to remember that
I sayd before, of little & good eate and
spare not, wherby they shall easely

L.v. perceiue

A Counseill against

perceiue my meaungng. I therefore go furth with my diete, wherin my counseill is, that the meates be helchfull, and hol somly kylled, sweetly saued, and wel prepared in rostyng, sethyng, baking, & so furth. The bread, of sweet corne, wel leuened, and so baked. The drinke of sweete malte and good water kyndly brued, without other drosse nowe a dates vsed. No wine in all the tyme of sweating, excepte to suche whose sickenes require it for medicin, for fere of inflampyng & openyng, nor except þ halfe be wel soden water. In other tymes, old, pure, & smal. Wishing for the better executiō hereof & ouersight of good and helthsome victalles, ther wer appointed certain masters of helth in every citie and toun, as there is in Italie, whiche for the good order in all thynges, maye be in al places an example. The meates I would to be veale, muttone, kidde, olde lambe, chikyn, capone, henne, cocke, pertriche, pheasane, felsare, smal birdes, pigeon, yong peacockes, whose fleshe by a certeine

teine natural & secrete propertie never
putrefie, as hath bene proued. Conies,
porke of meane age, neither fatte nor
leane, the skynne take awape, roste, &
eatē colde: Tartes of prunes, gelies of
beale & capone. yong befe in this case a
little powdered is not to be dispraised,
nor reds egges & good milke. Butter
in a mornynge with sage and rewe faste
ynge in the sweatynge tyme, is a good
preseruatiue, beside that it nourisheth.
Crabbes, crauesse, picrel, perche
ruffe, gogion, lampreis out of grauelly
riuers, smeltes, dace, barbell, gornerd
Whiting, soles, flunders, plaice, mil-
lers thumbes, minnes wth such others,
sodde in water & vinegre wth rosemary
time, sage, & hole maces, & serued hote.
Pewte salte fishe and linge, for the
saltes sake wth humores ther-
of, which in many freshe fisches rema-
yne, maye be allowed well watered to
the that haue non other, & wel lyke it.
Nor all fisches, no more then al fleshes
be so euil as they be takē for: as is wel
declared in physik, & approued by the
olde

A Counseill against

olde and wise romaines moche in their
fisshes, lusty chartusianes never in
fleshes, & helthful poore people more
in fishe then fleshe. But we are nowe
a daies so bwisely fine, and womanly
delicate, that we may in no wise touch
a fishe. The olde manly hardnes,
stoute courage, & painfulnes of Eng-
lande is vtterly druen awaie, in the
steede wherof, men now a daies receiue
womanlines, & become nice, not able
to withstande a blaste of wynde, or re-
siste a poore fishe. And children be so
brought vp, that if they be not all daie
by the fire with a toste and butire, and
in their furres, they be streight sickle.

Sauces to metes I appoint firste a-
bove all thynges good appetite, and
next Olives, capers, iuse of lemones,
Barberies, Pomegranates, Drenges
and Sorel, veriuse, & vineigre, iuse of
vnripe Grapes, thepes or Gosebezies.
After mete, quinces, or marmalade,
Pomegranates, Drenges sliced eaten
with Suger, Succate of the pilles or
darkes therof, and of pomecistres, olde
apples

apples and peres, Drunes, Reissons
Dates & Nuttes. Fygges also, so they
be taken before dinner. Iis no frutes of
that pere, nor rawe herbes or rotes in
sallattes, for that in such times they
be suspected to be partakers also of
the infected airc.

Of airc so muche I haue spoken be
fore, as apperteinethe to the declaras
tion of infection therby. Nowe I wyl
aduise and counsell howe to kepe the
same pure, for somoche as may be, or
lesse infected, and correcte the same cor
rupte. The first is done in takynge a
waye causes of infection. The seconde,
by dypinge in all pointes the contrary
thereto. Take awaie the causes we
maye, in damnyng ditches, auoidyng
carriis, lettynge in open airc, shunning
suche euil mistes as before I speake of,
not openyng or sturryng euill bre
thyng places, landyng muddy and
rotte groundes, burieng dede bodys,
keppynge canelles cleane, sinkes & eas
yng places stocat, remouyng donge
hilles, boxe and euil sauouryng thyngs,

A Counseil against

ges, inhabitynge high & open places, close towarde the sowthe, shutte toward the winde, as reason wil & ther-
perience of. M. varro in the pestilēce at Corcyra confirmethe. Correcte in do-
yng the contrary we shall, in dispense
the moiste with fyres, either in houses
or chambers, or on that side the cities,
townes, & houses, that lieth toward
the infection and wynde commyng to-
gether, chefely in mornynge & eue-
ninges, either by burninge the stubble
in the felde, or windfallynge in the
woodes, or other wise at pleasure. By
which policie skilful Aeron deliuered
Athenes in Grecia, and diuine Hippo-
crates abderā in Thratia frō þ pestilēce, & preserued frō the same other the
cities in Grece, at diverse times cōyng
with the wynde frō æthiopia, illyria
& pæonia, by putting to the fires wel-
sininge garlādes, floures & odoures,
as Galene and Soranus wryte. Of like
policie for purgynge the aier were the
bonfires made (as I suppose) frō long
tyme hererto vsed in þ middes of som-
mer,

mer, and not onely for bigiles. In co-
fortyng the spirites also, and by alter-
inge the aier with swete odoures of
roses, swet perfumes of the same, roses
mary leaues, baines, and white sanders
cutte, a fewe cloues steeped in rose wa-
ter and vinegre rosate, the infection
shalbe lesse noious. With the same you
maye also make you a swete house in
castynge it abrode therin, if firste by
auoidyng the rusches and duste, you
make the house cleue. Haue alwaies
in your handcercher for your nose and
mouth, bothe with in your house and
without, either the perfume before
saide, or vinegre rosate: and in your
mouth a pece either of setwel, or of the
rose of enula campana wel steeped be-
fore in vinegre rosate, a mace, or berie
of Juniper. In wante of suche per-
fumes as is beforesaide, take of myrrhe &
drye rose leues of eche a lyke quantite,
with a litle franke encense, for the like
purpose, and caste it vpon the coles: or
burne Juniper & their berries. And for
so moche as clenelines is a great helpe
to helth

A Counsell against

helthe, mine advise is, that all your
clothes be swete smellynge and cleane,
and that you washe your handes and
face not in warme water, but with
rose water and vinegre rosate colde,
or elles with the faire water and vinci-
egre wherein the pilles or barkes of
oxenges and pomegranates are sod-
den: or the pilles of pomecirtres & soxel
is boyled. for so you shalle close the
pozes ayenst the ayre, that it redily
entre not, and cole and tempre those
partes so wasshed, accordyng to the
right entente in curyng this disease.
For in al the discurs, preseruatiō, and
cure of thys disease, the chefe marke &
purpose is, to minister suche thynges
as of their nature haue the facultie by
colyng dryenge and closyng, to resist
putrefaction, strength and defende the
spirites, confortre the harte, and kepe
all the body ayenst the displeasure of
the corrupte aire. Wherfor it shal be
wel done, if you take of this cōposition
folowyng every morngyn the weight
of .ij. d. in .vi. sponefulls of water

or fuleppe of Sorel, & cast it vpon yow
ur meate as pepper. 12. sciss citri, ace-
tos, ros. rub, fadal. citrin, an, 3. i, bo-
li armeni oriental, 3. i. s, terr. sigil, 3. s,
margarit, 3. i, fol. auri puri, n^o. 1111,
misce, & f. pul. diuidatur ad pōd. 3. s.
¶ In the stede of this, take fassing the
quantittie of a small bene of Mithrida-
cum or Venice triacle in a sponeful of
Sorel, or Scabious water, or by the
selfe alone. And in goyng abrode, haue
in yowre hande either an handkercher
with vinegare and rose water, or a little
muske balle of nutmegges, maces, clo-
ues, saffron, & cinamoine, of eche the wet-
ght of ii. d. finely beate. of mastike the
weight of ii. d. ob. of storax. b. d. of lada-
ne. x. d. of Ambre grise. vi. graines, of
Muske. iii. graines dissolued in ryght
Muscadil: tempre al together, & make
a balle. In want of Mithridatum or
suche other as I haue before men-
tioned, vse dayly the Sirupes of Pome-
granates, Lemones, and Sorell, of
eche half an vnce, with asmuche of the
watres of tormentille, Sorell, and

D. i. d. 1111

the Sweat.

Dragones, fasting in the morning, and one houre before supper. A coste in vynegre or veriuse of Grapes, with a litle poulder of Cinamome and Settes welle caste vpon it. Or two figges with one nutte carnelle, and tenne leaues of rue in eche, and a litle salt. Or boutstre, rye, and sage, with breade in a morning eaten nexte your harte, be as good preseruatiues, as theire be easye to be hadde. These preseruatiues I here appointe the more willingly among many others further to be fetched, because these maye easelier be hadde, as at hande in vnde, which now to finde is my moste endeouour, as moste fruitfulle to whome I write. And this to be done I counsaille in the sickenesse tyme, when firste you heare it to be comming and begonne, but not in the fitte. Alwayes remembryng, not to go out fastinge. For as Cornelius Celsus wrytethe, Venime or infection taketh holde muche sooner in a bodey yet fasting, then in the same not fasting. Yet this is not so to be
vn:

understande, that in the mornynge
we shal streight as our clothes be on,
stiffe our bellies as fulle as Englyshe
menne, (as the frenche man saith to
our shames,) but to be contente with
oure preseruatiues, or with a litle me-
ale bothe at breakfaste (if custome and
nede so require) dynner and supper.
For other wise nature, if the disease
shoulde take vs, shoulde haue more a
doe agaynst the full bealp and feare
disease, then it were able to sus-
tayne.

Astre dieke and aper followethe sil-
ling or emptieng. Of filling in the na-
me of repletion I speake before. Of empti-
eng, I will now shortely write as of a
thing very necessary for the conserua-
tion of mannes healthe. For if that
whiche is euell within, be not by good
meanes & wapes wel fet oute, it often
times destroyeth the lyfe. Good me-
anes to fet out the euelle stiffe of the
body be two, abstinence, & auordance.

Abstinence, in eatynge and drinc-
yng little, as a lytle before I sayed;

D.ij. and

the Sweat.

and seldeome. For so more goeth awaie then comethe, and by little and little it wasteth the humours & drieeth. Therfore (as I wiene) throughte the counseil of Phisike, & by the good ciuile, & politique ordres, redyng the wealth of many so much geue to their bellies to theirown hurtes & damages, not aable for wāt of reasō to rule the selues, & therby enclined to al vices and diseases: for thauoing of these same, increase of vertue, Witte and health, sauing virtualles, making plenty, auoyding lothesomenesse or wearinesse, by chaunge, in taking sometime of that in the sea, and not alwaies destroeng hōf the lande, an ordre (Without the whiche nothing can stand) and comon wealth, dayes of abstinenſe, and fasting were firsſt made, and not for religion onely.

Auoidance, because it canot be safē, ly done withoute the healpe of a good Phisicien, I let passe here, expressing howe it shoulde bee done duelye accordinge to the nature of the disease and the estate of the personne, in an other

other booke made by me in Latine
vpon this same matter and dise
ase. who therfore lusteth to see more,
let him loke vpon that boke. But here
thus much wil I say, that if after euac
uation or auoing of humours, the po
res of the skinne remaine close, and þ
sweating exrement in the fleshe con
tinueth grosse (whiche thinge howe to
know, hereafter I will declare) then
rubbe you the person meanly at home,
& bathe him in faire water sodden with
fenel, Chamemil, Rosemarpe, Mal
lowes, & Lauendre, & last of al, powre
water half colde ouer al his body, and
so dry him, & clothe him. Al these be to
be don a little before þ end of þ spring,
that the humours may be seatled, and
at rest, before the time of the sweting,
whiche cometh comonly in somer, if it
cometh at al. For the tormenting of the
body in that time when it ought to be
most quiete, at rest, and arm'd against
his enemy, liketh me not beste here, no
more then in the pestilence. But for the
presente new, if it be so thoughte good

D.ij. to

the Sweat.

To a learned and discrete Phisiclen, I
condescend the rather. For as in thys,
so in alle others before rehearsed,
I remytte you to the discretion of
a learned manne in phisike, who may
sudge what is to be done, and how, ac-
cording to the present estate of youre
bodies, nature, custome, and properte,
age, strength, delyghte and qualitie,
tyme of the yeare, with other circum-
staunces, and thereaftre to geue the
quantitie, and make diuersitie of hys
medicine. Other wise loke not to rece-
iue by this booke that good which I en-
tend, but that euil which by your ow-
ne folp you vudiscretelie bring. For
good counseil may be abused. And for
me to write of every particular estate
and case, whiche be so manye as there
be menne, were so great almost a busi-
nes, as to numbre the sandes in the sea.
Therefore leke you out a good Phisic-
len, and knownen to haue skille, and at
the leaste be so good to your bodies, as
you are to your hosen or shoes, for the
wel making or mending wherof, I do-
ubte

abt not but you wil diligently searche
out who is knowē to be the best hōsier
or shoemaker in the place where you
dwelle: and s̄le the unlearned as a pe-
sillence in a comune wealth. As simple
Wōmen, carpenters, pewterers, brasiers,
s̄opeballe sellers, pulters, hostel-
lers, painters, apotecaries (otherwise
then for their drogges.) auauuters the
selues to come from Pōle, Constanti-
nople, Italie, Almāine, Spaine, Fra-
unce, Grece and Turkie, Inde, Egyp̄t
or Iury: from þ seruice of Emperou-
res, kinges & quenes, promising helpe
of al diseases, yea vncurable, with one
or twoo drinckes, by waters sixe mo-
nethes in continualle distillinge, by
Aurum potabile, or quintessence,
by drinckes of great and hygh prices,
as though thei were made of the sunne,
moone, or sterres, by blesynges and
Blowinges, Hypocriticalle prayen-
ges, and fooleþ smokynge of shirtes
Smockes and kerchieffes, Wyth such
others theire phantasies, and mockes-
ties, meaninge nothinge els but to

D.ijij: abuse

the Sweat.

abuse your light belseue , and scorne
you behinde your backes with their me-
dicines(so filthie, that I am ashamed
to name theim) for your singule wit and
simple belief, in trusting the most. Whi-
ch you know not at al, and understand
least:like to them whiche thinke, farre
foules haue faire fethers , althoughe
thei be never so euel fauoured & foule:
as thoughe there coulde not be so con-
ning an Englishman, as a foolish run-
ning stranger,(of others I speake not)
or so perfect helth by honest learning,
as by deceiptfull ignorance . For in the
errour of these unlearned, realesteth the
soule of youre honest estimation, diere
bloudde, precious spritis , and swete
lyfe, the thyng of most estimation and
price in this worlde, next vnto the im-
mortall soule.

For consuming of euel matter with-
in , and for making our bodies lustye ,
galiard, & helthful, I do not a litle co-
mende exrcise, whiche in vs Englishe
men I allowe quick, and liuylsh: as to
runne after houndes and haukes , to
shote

wote, wrastle, play at *Tenes* and *ves-
apons*, tolle the *winde balle*, skirmishe
at base (an exercise for a gentlemanne,
muche vsed among the *Italianes*) and
vaughting vpon an horse. *Bowling*, a
good exerceise for women : castinge of
the barre and camping, *I accompt* rather
a laming of legges, then an exer-
cise. *Pet* *I* *betterly* *reproue* *theim* *not*,
if the hurt may be auoyded. *For* *these*
a conueniente tyme is, before meate:
due measure, reasonable sweatinge, in
al times of the yeare, sauing in the swe-
atinge tyme. *In* *the* *whiche* *I* *al-*
low *rather* *quietnesse* *then* *exercise*, *for*
opening *the* *body*, *in* *suche* *persons* *spe-*
cially *as* *be* *liberally* *&* *freely* *brought*
vp. *Others*, *except* *sitting* *artificers*,
haue *theire* *exercises* *by* *daily* *labours*
in *their* *occupatiōs*, *to* *whom* *nothing*
niedeth *but* *solace* *onely*, *a* *thing* *con-*
uenient *for* *euery* *bodye* *that* *lusteth* *to*
live *in* *helth*. *for* *els* *as* *no* *other* *thing*,
so *not* *healthe* *canne* *be* *longe* *durable*.
Thus *I* *speake* *of* *solace*, *that* *I* *mea-*
ue *not* *Idiennesse*, *wishing* *awapes* *no*

D. v. man

the sweat.

man to be idle, but to be occupied in some honest kinde of thing necessary in a comon welth. For I accompt the not worthi meate & drinck in a comon welth, þ be not good for some purpose or seruice therin, but take the rather as burdennes unprofitable and heaupe to the pearth, men borne to fille a numbre on ly, and wast the frutes whiche ther the doeth geue, willing soner to fide the Lacedemonians old & crooked asse, whi the labored for the liuing so long as it coulde for age, then suche an idle Engishe manne. If the honeste and profite of honeste labour and exerçise, conseruacion of healthe, preseruation from sickenesse, maintenaunce of lyfe, aduaancement, safety from shamefull deathes, defence from beggerye, dyspleasures by idlenesse, shamefullle distastes by the same, hatefullle vices, and punishmente of the immortalle soule, canne not moue vs to reasonablie laboure and exerçise, and to be profitable membris of the commune welthe, let at the least shame moue vs,
Seyng

Seing that other country menne, of no-
ught, by their owne witte, diligence,
labour and activitie, can picke oute of
a cast bone, a wretchen strawe, a lyghte
fether, or an hard stome, an honeste ly-
vinge: More ge shal ever heare theym
say, alas master, I haue no occupaciō,
I must either begge or steale. For they
can finde other meanes betwene these
two. And for somuche as in the case
that nowe is, miserable persons are to
be relieved in a comon welth, I would
wylle for not fauouring the idle, the
discretion of Marc. Cicero the romas-
ine were vseid in healping them: Who
wolde compassion should be shewed v-
pon them, whome necessitie compelled
to do or make a faute: & no compassion v-
pon them, in whome a faulce made ne-
cessitie. A faulce maketh necessitie, in
this case of begging, in them, whiche
micht laboure and serue, & wil not for
solenes: and therfore not to be pitied,
but rather to be punished. Necessitie
maketh a fault in the, whiche wold la-
bor & serue, but canot for age, ipotency.

the Sweat.

or sickenes, and therfore to be pitied & relieved. But to auoyde punishmente & to shew the waye to amendmente, I would again wishe, þ for somuch as we be so euel disposed of our selfes to our own profites and comoditics without help, this old law were renued, whiche forbiddeth the nedye & impotent parentes, to be releued of those their welch chyldyn, that by theym or theire mea-nes were not broughte uppe, either in good learning and Science, or honeste occupation. For so is a man withoute science, as a realme withoute a kyng. Thus muche of exercise, and for exer-
cise. To the whiche I wolde now toynne honeste companye betwene man and woman, as a parte of natural exercise, and healpē to þ emptieng & lightning the bodey in other tymes allowed, in this sweating tyme for helthes sake, & for feare of opening the bodey, and re-
solving the spyrites, not approued, but for dout, that w lengthing the boke, I shold wryt þ reader. Therfore I let þ passe & come to sleeping & wakynge, whi-
che

the without good ordre, be gretly hurt
ful to the bodie. For auoидing the whi-
che, I take the meane to be best, and as-
gainst this sweat moſte commendable.
But if by excesſe a man muſt in eyther
part offend, I permit rather to watch
to muche, then to lie in bedde to longe :
ſo that in Watchinge, there be no way
to ſurfeſting. Al theſe thinges due-
ly obſerued, and well execuſed, whi-
che before I haue for preſeruation
menſioned, if more ouer we can ſette a
parte al affeſtions, as fretting cares &
thoughtes, dolefull or ſorowfull ima-
ginations, vaine feares, foliſh loues,
gnawing hates, and geue oure ſelues
to lyue quietly, frendlie, & merrily one
with an other, as men were wont to
do in the old world, whē this countrie
was called merye Englande, and eue-
ry man to medle in his own matters,
thinking theim ſufficient, as thei do in
Italpe, and auoyde malyce and diſſen-
tion, the deſtruction of communie we-
althes, and priuate houſes : I doubt
not but we ſhall preſerue oure ſelues,
both

the Sweat.

bothe from this sweatinge syckenesse,
and other diseases also not here purpo-
sed to be spoken of.

The cure or
remedy.

But if in leauinge a parte these or
some of them, or negligently executing
them, it chaunceth the disease of sweating
to trouble our bodies, then pass-
inge the bondes and compasse of preser-
vation, we must come to curation, the
way to remedie the disease, & the third
and last parte (as I first layed) to be en-
created in this booke. The principalle
entente herof, is to let out the venime
by sweate accordinge to the course of
nature. This is brought to passe saf-
ly two wates, by suffring and seruynge
handsomly nature, if it thruste it oute
readily and kindly; and helping natu-
re, if it be letted, or be weake in expel-
linge. Serue nature we shall, if in
what time so ever it taketh vs, or
what so ever estate, we streyghte lay
vs downe vpon oure bedde, yf we be
vp and in oure clothes, not takynge
them of: or lie stille, if we be in bed out
of our clothes, layng on clothes both
wapes

Wayes, if we waunte, reasonably, and
not loadinge vs therewith unmeasur-
ably. Thus layed and couered, we
must endeououre our selues so to con-
tinue wyng al quietnes, & for so much
as may be without feare, distruste, or
faintehartednesse, an euel thinge in al
diseases. For suche surrendre and geue-
over to the disease without resistance.
By whiche occasion manye more died
in the fyreste pestilence at Athenes,
that I speake of in the beginnyng of
thys boke, then other wyse shoulde.
Dure kepers, friendes and louers,
muste also endeououre theym selues to
be handesome and dylgente aboute
vs, to serue vs redilpe at al turnes,
and never to leaue vs duringe foure
and twentie houres, but to loke welle
vnto vs, that neyther we caste of oure
clothes, nor thruste out hande or foote,
duryng the space of the saide foure and
twenty houres. For albeit the greate
daungere be paste after twelue hou-
res, or fourtene, the laste of triall, yet
many die afstre by to muche boldenes,

when

the Sweat.

when thei thinke thei mselues most in
suretye, or negligence in attendaunce,
when they thinke no necessarie. Wher-
by it is proued that without dout, the
handsome diligence, or carelesse negli-
gence, is the sauing, or castynge awaye
of manyn. If i. be taken in one bed, let
thei m so continue, althoughe it be to
thei vnguentnesse. For feare wherof,
& for the more quietnesse & safetys, ver-
y good it is duryng all the sweating
tyme, that two persones lye not in one
bed. If with this quietnes, diligēce,
and ordre, the sick do hindelye sweate,
suffre them so to continue, without
meate all the .xxiiii. hours: Without
drincke, vntil the fift houre, if it mae-
be. Alwayes taking heede to thei in
the fourth, seventh, ninth, & eleuenth
houres speciallye, and fourtenth also,
as the laste of triall and daungier, but
of lesse in bothe. For these be most pe-
nilioues, as I haue obserued this yere in
this disease, hauing þ houres iudicall,
as others haue theire dayes, and ther-
fore worse to geue anye thinge in, for
troubling

troublynge nature standyng in trialle;
þer wher more daunger is in forbear-
yng then in takyng, I counseill not to
spare in these howres to do as the case
requireth with wisdome & discretion,
but lesse then in other howres. In
the fift he howre geue theim to drinke
clarified ale made only doulece with a
little suger, out of a cruet, or glasse
made in cruet fashion, with a nebbe, for
feare of rassyng theim selues to re-
ceue the drinke offered, & so to let the
sweat, by the aper strikyng in. But
if the sickle on this wise before said cas-
not sweat kyndly, then nature must
be holpen, as I sayd before. And for so
moch as sweat is letted in this disease
fower wates, by disorder, wekenes
of nature, closenes of the pores in the
skinne, & grossnes of the humoures: my
counseil is to auoide disorder by suche
meanes as hethereto I haue taught,
and next to open the pores if they be
close, and make thinne the matter, if it
be grosse, and prouoke sweat, if nature
be weke. Those you shal doe by gentle
rubbynges

A Counsell against

tubbynges, this by warme drinckes as
hereafter streight I will declare. And
for that every man hath not the knowl-
lege to discerne which of these is the
cause of let in sweating, I wil shewe
you plainly howe to do with moste
suretie and leste offense. I wyl begin-
nne with wekenes of nature. There-
fore remember well that in treatynge
the causes of this disease, I sayed
that this sweat chaunceth comonly
in them of the mydde age and beste
luste, the infection hauyng a certaine
concordance, or conuenience with the
corrupte spirites of them more then
others. Knowe agayne that nature is
weke, h. wales, either in the selfe, or
by the annoiance of an other. In the
selfe, by wante of strength consumed
by sicknes or other wise. By annoi-
aunce of an other, when nature is so or
uerlaid with the quantite of euill hu-
mours that it can not stirre. Betwene
thes two set youre witt, and se whe-
ther the perso be lustye or sickly. If he
be lustye, understande that the sweat
doth

bothe not stoppe for wekenes of nature
in it selfe. Then of necessitie it must be
for some of other causes. But for
whiche, thus knowe. Consider wher-
ther the lusty person were in foretyme
geuen to moche drynkynge, eatynge and
tauening, to moch ease, to no exercise
or bathinges in his helth, or no. If all
these you finde in hym, knowe that
bothe nature is weakened by the au-
toisance of the humoures, and that
the skinne is stopped, and the hum-
oure grosse, and that for thys the
sweate is letted. If you finde onely
some of these, and that tauenynge,
auotiance is the cause. If want of ex-
ercise or bathinges, stoppings of
the pores and closenesse, or grosse-
nes of humours, or bothe, be the cause
of not sweating. On the other syde, if
the perso be sickly, it is easely knowe
that his wekenes consisteth in nature
the self. And for so moche as weke fol-
kes and sickle shal also by other causes
not sweat, consider if in his sickenes
he hath wekte moche or no, or hath be-

E. y. disposed

A Counsell against

disposeth to it and coulde not. If he
neither hath swette, nor coulde sweat
disposed, knowe that closenes of the
skynne, and grosseyness of the humour is
the cause. Therfore euery thing in his
kynde muste be remedied. Weakenes of
nature, by drinke prouoking sweat:
closenes, & grosseyness, by rubbyng, as
I said. But be ware neither to rubbe
or geue drinke, excepte you see cause
as before sayd. For other wise, the one
hindreth the nature, and the other letteth
out the syrups & wasteth y^e strength.
Therefore accordyngly, if rubbe you
must, geue to the sick in to their bed:
des a newe and somewhat harde ker:
chefe, well warmed but not hote, and
bydde them rubbe all their bodies
ouer therewith vnder the clothes,
neither to moche neither to litle, nor
to harde or to softe, but meanely be:
twene, takynge you heede whiche be a:
boute them, that by stirryng their
armes they raise not the clothes to let
in the aper. This done, if case so re:
quite, geue the a good draught of hote
possette

possette ale made of swiche milke tur-
ned with vinegre, in a quarte wherof
percely, and sage, of eche haulfe one
litte handfull hath bene sodden, wþþ
iij. listes of rosemary, ij. fenel rootes
cutte, and a fewe hole maces. Alwaies
remembryng here, as in other places
of this boke, to heate the herbes in a
peuter dishe before the fyre, or walþe
þeim in hote water, before you putte
þeim in to the posset ale, and that you
putte their to no colde herbes at any
tyme durynge the hole fitte. Dr geue
þeim posset ale hote wþþ rosemary,
dictane, & germauder. Dr bate berries,
anise seedes, & calamintes wþþ claret
wine sodden and dronke warme. Dr
white wine wþþ hore and wilde tansy
growen in medes sodden therin, and
iij. d. weight of good triacle, dronke
hote, or in þ steede of that, wilde tanesp,
mogwort or feuerfue. These prouoche
sweat, may easely be hadde, & be meket
for þe whiche haue al þ causes before
sayde of lettyng thesame. Wat speci-
ally if for colde and grosse humoures, or

E. iii. for

A Counsell against

for closenes of the skinne, the sweate
commeth not furthe. If with one
draught they sweat not, geue them
one other, or. t. successiuely, after halfe
one houre betwene, and encrease the
clothes, first a little aboue the meane,
after, more or lesse as the cause requir-
eth, & make a litle fire in the chamber
of cleane woode, as ashe & oke, with the
perfume of bdellium: or swiet woode,
as Juniper, spurre, or pine, by theim-
selues: remembryng to withdrawe
the fire, when they sweat fully, and
the clothes aboue the meane, by litle
and litle as you laide theim on, when
they firste complaine of faintyng. And
after. xii. or. xiiii. houres, some also of
the meane, but one after an other by
halfe one houre successiuely with dis-
cretion, alwaies not lokynge so moche
to the quantitie of the sweat, as what
the sickle mape safelly beare. And in
suche case of faintyng, suffer compre-
sent open aier to come into the chamb-
ber, if the same and the wether be hote,
for smodryng the pacient, by suche
windowes

Windowes as the wynde liethe not in,
nor openeth to the south. But to their
noses to smell vinegre and rose water
in an handkercher, not touchyng
theim therewith so nigh as may be.
Cause theim to lie on their right
side, and bowe theim selues forward,
call theim by their names, and beate
theim with a rosemary braunche, or
some other swete like thyng. In the
Nede of posset ale, they whiche be
troubled with gowtes, dropsies, reu-
mes, or suche other moiste euill dis-
eases, chauncing to sweat, may drinke
a good draught of the stronger drinke
of Guaiacum so hote as they can,
for the lyke effecte, as also others
may, not hauyng these deseases, if it
be so redy to theim as the other. After
they ones sweat fully, myne advise is
not to geue any more posset ale, but
clarified ale with suger, duryng the
hole fitte, neither unreasonably, nor
so ofte as they call for it, neither yet
pinchyng theim to moche when they
haue nede, alwayes takyng hede

E. llll. not

A Counsell against

not to putte any colde thyng in their
mouthe to cole and moiste them with,
nor any colde water, rose water, or
colde vinegret to their face duryng the
sweat and one daie after at the leaste,
but alwaies vse warmeth accordyng
to nature, neuer contrariyng the same
sonighe as may be. If they rauie or be
phrenetike, putte to their nose the
same odour of rose water & vinegret,
to leete the vapoures from the headde.
If they slepe, vse them as in the case
of faintyng I said, with betynge them
and callyng them, pullyng them by
the eares, nose, or here, suffering them
in no wise to slepe vntil suche tyme as
they haue no luste to slepe, except to a
learned man in phisiche the case appere
to beare the contrary. For otherwisse
the venime in slepe continually runneth
inward to þ hart. The contrariȝ
hereof we muste alwaies intende, in
prouokynge it outwarde by all meanes
duryng the fitte, whiche so longe lasteth
in burnyng and sweatynge, as the
matter thereto hath any syrie or apte
partes

partes therfore. For as great & strong
wine, ale, or bere, so longe do burne as
their is matter in them apte to be
burned, and then cesse when that whiche
the remainethe is come againe to his
firste nature; that is, to such water
clere & unsauery, as either the bruer
receiued of the riuier, or vine of the
earth: cuen so the body so longe con-
tinueth burninge and sweatynge, as
their is matter apte therfore in the
spirites, and then leaueth, when the
corruption taken of the finest of the
euill blode is consumed, and the spiritis
lefte pure and cleane as they were
before the tyme of their corruption.

This done, and the body by sufficient
sweate discharged of the venime, the
personne is saulfe. But if he by vnre-
lines & brekynge his sweat, sweateth
not sufficiencly, then he is in daunger of
death by hys venime that doth remayne,
or at the leaste to sweat ones againe or
oftener, as many hath done, fallynge
in thise, sice tymes, yea, iii. tymes
some. If sufficiencly the sweat be

G.v. come,

A Counsill against

comie, you shal know by the lightnes &
cherefulnes of the body, & lanckenes
in all partes, by the continuall swea-
tyng the hole daie and out of all par-
tes, whiche be the beste and holosome
sweates. The other whiche come but
by tymes & onely in certain partes, or
broken, be not sufficient nor good, but
very euill, of whose insufficiencie, &
notes leature: a swellyng in þ partes
with a blackenes, & a tinglyng or pric-
kyng in the same. Suche I aduise to
appointe theim selues to sweat againe
to ridde their bodies of that remain-
eth, & abide it out vntill they sele their
bodies lanke & light, and to moue the
sweat as before I said, if the same come
not kyndly by the selke. If they canot
forbeare meate during þ space of their
fitte, and faste out their. xxxij. houtes,
without danger, geue theim a litle of
an alebrie onely, or of a thinne caudel
of an egge sodden with one hole mace
or iij. If they be forced by nature to
ease them selues in the meane tyme, let
them do it rather in warme shetes put

into

into them closely, then to arise. After they haue thus fully swette, conuey closely warme clothes into theyre beddes, and bid them wipre themselues therewith in al partes curioslye: and be ware that no aper entre into theire open bodies (and speciallye their arme holes, the openest & rarest parte therof) to let the issue of that whiche doeth remaine. The lyke may be done in the teste of their sitt, with lyke waresnes, for that clenlinesse comforteth the nature, and reliueth the pacient. If in duriinge oure the fourre and twentye houres there be thought daungiere of death without remouing, rather war me well the other side of the bedde, and wil hym to remoue himself into it, the to take hym vp & remoue hym to an other bed, whiche in no case mai be done. For better is a doubtful ware hope, then a certeine auentured death. The fourre and twentye houres passed duly, they may putte on theire clothes war me, arysse, and refresche theym selues with a caldole of an egge swetelye made,

A Counsell against

made, or such other meates and sauces reasonably and smally taken, as before I mentioned. And if their strength be sore wasted, let theym smelle to an old swet apple (as Aristotle did by his reporte in the boke de pomo) or hotte new bread, as Democritus did, by the record of Laertius in his life, either by it self alone, or dispred in wel smelling wyne, as Maluesey or Muscadelle, & sprinckled with the pouder of mintes. Drenges also and Lemones, or suche muske balles as I before described, be thinges mete for this purpose. For as I saide in my. iij. little booke in Latine de medendi methodo, of devise to cure diseases, there is no thinge more comfortable to the spirites then good and swet odoures. On this wise aduised how to order your selues in al the time of the fitte, now this remaineth, to exhorte you not to go out of your houses for. iij. dayes, or. ii. at the least after the fitte passed, and then wiselpe, wately, and not except in a faire bright daye, for feare of swooning after great empynesse

ptiness, and bwont aper, or for for-
cynge nature by soubdaine strikyng in
of the same ater, colde, or euill, in to the
open body. For nature so forced, mas-
keth ofte tymes a soze and soubdaine
flare, as wel after auoidaunce of these
humores by sweate, (as was this pere
well sene in many persones in diuerte
countries of Englannde for none other
cause) as of others by purgation.

Thus I haue declared the begyn-
ning, name, nature, accidentes, signes,
causes, preseruations, and cures na-
turall of this disease the sweatynge
sickenes, English Ephemera, or pesti-
lent sweate, so shortly & plainly as I
could for y comune sauftey of my good
countrimen, help, relieue, & defence of
thesame against y soubdaine assaultes
of the disease, & to satisfie the honeste
requeste of my louyng frendes and
gentle acquaintance. If other causes
ther be supernatural, then I leue to
the diuines to serche, and the diseases
thereof to cure, as a matter with-
out the compasse of
my facultie.

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